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WEEKLY REVIEW.

—A generation ago there was in England a very earnest Class-leader, enthusiastic in the prosecution of the particular work assigned him in the Church with which he was connected. He was known as Father Reeves. Here is one of the entries in his class-book:

"Whitsuntide, 1850. Glory be to God, my classes prosper. Although these are troublous times, yet we are adding poor sinners' names to our classes every week. And as the penitents increased in number we set apart this day to pray to Almighty God that He would pour out his Spirit as on the day of Pentecost. And, glory to God, it was a season of triumph. No sooner had we begun to pour out our souls in fervent prayer and faith, than there came down an overwhelming power of the Spirit. Penitents began to cry aloud for mercy, and glory be to Jesus! they did not cry in vain. Five poor sinners found peace by faith in the blood of the Lamb. One poor old backslider was so overcome with the joy of pardoning love that he was some minutes before he could speak to tell us; one poor stranger found mercy from God; and I believe several of the old members were made perfect in love. The spirit of love was poured out mightily on all, so that we scarcely could part. It *was* a Whitsunday, a day of Pentecost, never to be forgotten. To the triune God be all the glory, to whom alone it is due. It so overcame my weak body that I could not rest day nor night for pain; but I could have wished for another body, to be spent for the Lord and the salvation of poor sinners in the same work."

It strikes us that this is a very appropriate way of commemorating Pentecost. To gather together a number of sinners, and pray for them with the expectation that *there* and *then* the Spirit of God will be poured upon them, and then, when the Spirit has actually fallen upon them in deeply-convicting power, to lead them at once to Jesus, the Author and Finisher of our faith. To-morrow is the day on which Pentecost is commemorated in many churches, and if there could be a commemoration like this, it would be matter for gratulation among the angels of heaven. "The Lord is with his people always, even unto the end of the world," and the manifestation of his power is according to their faith. "The fervent effectual prayer of the righteous availeth much."

—The assumption by the Sultan of Turkey of the title of "Defender of the Faith," is rather ominous. It is not in his case a meaningless title, as in the case of the sovereigns of England. It rather plainly indicates that they are in the right who deny that the recently promised constitutional changes express the deep purpose of the Porte. In a country where so large a proportion of the inhabitants have creeds that are bitterly antagonized by the State religion, the assumption, at such a critical moment as the present, of the title of Defender of the Faith, the Faith of Islam, is by no means of happy augury. The Turks are only a fourth of the inhabitants of Turkey in Europe, and scarcely two thirds of these of Turkey in Asia. There are enough Christians of diverse bodies in Turkey to make by themselves an Empire. It cannot inspire them with much confidence that the Sultan should take to himself at this moment the little of Defender of the faith that Allah is God and Mahomed his apostle.

—"He hoped they would all aid him in his prayers to make his heart a fit temple for the indwelling of the Holy Ghost." We have met with this expression. People who are not sufficiently mindful of the way in which Scripture puts these things, fall into such ways of expressing themselves. It is the indwelling of the Holy Spirit that constitutes a man's heart a fit temple for the Spirit, and nothing else can. No man can call Jesus 'Lord,' except by the Holy Spirit. If a man could cast out all that is corrupt and bad in his heart, without the Spirit, we do not see that he would need the Spirit of God. The divine Spirit is given because a divine work is to be wrought, and nothing less than a divine power is adequate.

—The editor of the *Bombay Guardian* has been absent two or three weeks. He has now returned.

—We have been requested to mention that the Rev. L. R. Janney, of the M. E. Church, is now stationed at Jubbulpore. Mr. Janney has been at Allahabad since his arrival in India, last November.

—The English papers make mention of the death of the Rev. R. Cotton Mather, LL. D. He was a missionary in India for forty years, connected with the London Society, labouring chiefly in Mirzapore. He came out in 1834 and left in 1873.

—There is trouble at Paris. Marshal MacMahon is not willing that there should be any relaxation of the stringent laws against the Press, and has accepted of the resignation of the Ministry, who think it desirable. Under the name of President, Marshal MacMahon is really Emperor, and has probably as much power as Napoleon III had. The French wish to believe that they enjoy political liberty, and feel keenly anything that makes it difficult for them to cherish the delusion.

—The Russians have not yet crossed the Danube. Soukoum Kaleh, a small fortified post on the E. shore of the Black Sea, belonging to the Russians, after resisting an attack by Turkish iron-clads, was taken possession of by the Circassians of the place. They revolted, massacred the garrison, and have raised the Turkish standard. Here is another element of strife, suddenly revealing itself. The Russians have not succeeded in taking Batoum. It looks as though they had been precipitate in sending forward the main body of their troops to Armenia.

—We take the following from a letter from a friend in Egypt:

"We have now had in Egypt for a year, a time of great distress, on account of the fall in government securities, and failure of the government to pay its employés. I believe however that the people needed such a calamity to make them stop in their mad career of extravagance and speculation. In a missionary point of view, the past year has been one of great encouragement."

A Friend favors us with the following "Hints for reading the *Bible*" by Rev. Dr. Tweedie (slightly altered):—

I. When you open the Bible, *never forget that it is the Word of God* (1 Thess. ii. 13). That He is as really speaking to you there, as He spoke with Moses on the Mount (Ex. xxxiii. 11). That it alone embodies the mind of God, and reveals His Mercy, His Justice, His Love, His Holiness. (Ex. xxxiv. 5,6).

II. *Read as a sinner.* The Bible is all addressed to us in that character. It reveals God to us as sinners: it gives us Righteousness as sinners: it makes us sure of grace, of mercy, and peace, all in Christ Jesus. Read it then as all addressed to sinners, perishing apart from Him, but safe in Him. (Luke xviii. 13; 1 Tim. i. 15; Tit. ii. 10-14; John iii. 14-16; Eph. i. 3-12; Col. i. 12-14).

III. Read under the conviction *that the Spirit of God must teach you* both to understand and to believe the Bible. Without Him it remains a sealed book to you (1 Cor. ii. 11; xii. 3; 2 Cor. iii. 6). He is present and willing to teach you (John xvi. 13-15; I John ii. 27).

IV. *Read evermore with prayer* for faith, for light, for the Holy Ghost; read even on your knees. (Ps. cxix. 18, Luke xi. 13.)

V. Consider the Word of God as *the daily bread of your soul.* You cannot live unto God without it. (Jer. xv. 16; Matt iv. 4; I Pet. ii. 2).

VI. As you read, let *Scripture explain Scripture*; and use the more easy portions to shed the light upon the more deep and difficult. (i. Cor. ii. 13; Isai. viii. 20).

VII. Never be satisfied with *merely skimming the surface* of the Bible. You are to *search* the Scriptures. (John v. 39; Acts xvii. ii.) "Plough into the Bible," was the saying of a noted saint.

VIII. Never think that you have read aright, unless the Inspired Word (2 Tim. iii. 16) *has led to "the Word made flesh"* (John i. 14.) We miss our object unless we are guided to "the Lord our Righteousness" to the "Alpha and Omega," "God with us." Seek Christ, then, in the Bible, first, last, and always. (John vi. 48-58).

IX. Read in order *to do, to obey,* to be made holy, Christ-like, and heavenly-minded (Matt. v. 48; James i. 22; 1 Sam. xv. 22; 1 Pet. i. 22; John xvii. 17.)

X. Lastly, *read evermore for yourself,* that *you* may be humbled, comforted, encouraged, reproved, exhorted, as the God of the Bible knows your soul to require. (2 Tim. iii. 16, 17; 2 Sam. xii. 7.)

By the Grace of God, the soul which thus searches the Scriptures will "grow as the lily and shoot forth roots like Lebanon." "God, even our God, will bless us;" and our pilgrimage, however long and weary, will be in God's way, lightened with His light and love, and will end in His holy habitation.

We append to the above a word of our own. Let us not read with preconceived ideas, or endeavour to impose a meaning on the text, even though that meaning may seem to be a pious one. Many have fallen into this snare, and have thought it right to understand a passage in one way, because that way is taught in our places. We honour God by seeking to know what the passage really teaches, not how we can foist on to it some favourite and it may be excellent ideas. A spiritually minded reader will trace out the relations between what he reads, and Christ; but we have no right to conclude that an account of a battle between the Israelites and Philistines is an account of a battle between the Christian and his enemies. Let Scripture itself teach us that we are sinners; it will do it most effectively, if we are willing to learn. Let Scripture reveal Christ to us in its own way. For our part we never can be persuaded that there is as much of Christ in Leviticus as there is in Luke. We can well understand that the things recorded in Leviticus should *suggest* many thoughts of Gospel truth; but the contrasts between the Mosaic ritual and Christian liberty are much greater than the resemblances, and were intended to be so. In the endeavour to spiritualize every thing there is danger of our adding our own imaginations to the word of God. We believe this very thing has been done.

I am quite sure that our truest happiness is not to seek our own—just to forget ourselves—and to fill up the little space that remains, seeking only, and above all, that God may be glorified.

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SATURDAY, MAY 19, 1877.

GIDEON OUSELEY.

In the Life of Gideon Ouseley by the Rev. William Arthur, we have the combination of a very interesting subject and a highly competent author. The life of Gideon Ouseley might take its place in the supplementary record of men of faith to be subjoined to the 11th chapter of Hebrews. He belonged to the Connaught gentry. His younger brother was Major-General Sir Ralph Ouseley, distinguished in the Peninsular wars, and Sir Gore and Sir William Ouseley were his cousins. Gideon was passionately addicted to wild sports and revelry. A fowling-piece in the hands of one of his friends, who had been drinking, was discharged in a scuffle, and the entire charge was lodged in Ousley's neck and face. He was laid upon his bed for long, during which period his devoted wife ministered to him. Among the books that she read to him, was a prose work by Young entitled the "Centaur not fabulous" in which was drawn the picture of a being in whom the brute runs away with the man, galloping with more than human taste after temptations; an immortal without the sense of his immortality; an immortal that has two marks of a man about him—upright stature, and the power of playing the fool, which a monkey has not; an immortal being that would lose none of its most darling delights if he were a brute in the mire, but would lose them all entirely if he were an angel in heaven; one that minds earthly things. Ouseley recognized his own picture in this monster. He made up his mind to live a different life in the future. After this, he strove hard to be religious, but knowing nothing of the true source of strength and the true condition of victory, he failed, and fell again under the power of the old temptations. Some praying soldiers of the 4th Royal Irish Dragoon Guards at Dunmore, engaged a room in a public house where they could meet and wait upon the Lord unitedly. Mr. Ouseley heard about it and concluded that they had some covert design in thus meeting, and made up his mind that he would penetrate their secret. Not succeeding at their ordinary meetings in finding out the plot which he attributed to them, he on one occasion availed himself of an invitation to attend a meeting of the Society. The secret that he there got hold of was the love that united them to each other and to the Lord Jesus Christ. "They spoke of mercy as a pearl in possession, of peace as felt and flowing; of God as a Father near at hand and strangely loving; of Christ as perfect Priest, Sacrifice, Mediator, Righteousness and Redemption; and of heaven as a happy home, only on the other side of a thin cloud." This meeting wonderfully helped him, and it was not long before, one Sunday morning, in his own room, having reached the point of self-despair, he was enabled to submit to all the will of God, whatever that will might be, and immediately there sprang up in his heart the joyous recognition of Christ as his own, all-sufficient Saviour. The fulness of the blessing then bestowed, was never withdrawn, and for nearly half a century after he continued to be constrained by the love of Christ.

In reading the story of his life, one is reminded of the passage. The God of Israel who only doeth wondrous things. Mr. Ouseley joined the itinerant ministry of the Methodist Church. During many years he traversed all Ireland, addressing all classes in the open air, seated on his horse, encountering often the worst of treatment, yet marvellously successful in winning souls to Christ, from among Romanists as well as from Protestants. He was accustomed to address them in Irish, which he understood perfectly and used most eloquently. With extraordinary wisdom, he would often secure the attention of the most angry populace, by offering to tell them a story about the blessed Virgin, and having secured it would preach to them the Gospel in its simplicity. He was converted in 1791 and died in 1839.

In the early years of his itinerancy he was associated with a kindred spirit, Charles Graham. They went together from place to place, on horseback, and the record of their self-denying labours and cheerfully-endured hardness, as good soldiers of Christ, is of thrilling interest. We cannot give any account of these multifarious labours, but give an extract from Mr. Arthur's remarks, relating to the year 1800.

"That year the Irish Conference reported an increase of more than 3,000 members, and the abounding testimony of the brethren whose circuits had been visited by our two missionaries, showed that no small portion of this good fruit was due, directly or indirectly to their blessed toil. But the numbers added to the Methodist societies, were only the proof, not the sum, of the total good done; for very many to whom God had made them a blessing never became Methodists, but spread divine life in other branches of the Church. This remark does not apply only to the case of our two missionaries, but also to that of their fellow-labourers generally. One of the tokens in which they have always been accustomed to see the good hand of the Lord with them, has been that their success did not mean the barrenness or decay of other branches of the Church On the contrary they found, as an almost invariable rule, that wherever the message delivered by them was blessed to the souls of many, other denominations were quickened and became more useful. To Methodists, it would not be a sign that they were a branch on the stem, if when themselves flourishing, there was not a manifest rising of the sap and fatness of the root into the neighbouring branches. Rather they would take this as a mark of being a "sect," a cutting separated from the tree and left to grow alone. When they hear themselves called a "sect," schism, heresy or the like, they may not enjoy it, but it does not hurt them. They will not be called to give account for the words of other men; but if they began to give such names to those who hold the One Lord, the one faith, the one baptism, because they "follow not with us," it would then be their turn to face the accountability." pp. 104, 5.

MAHOMEDISM AND THE EASTERN CHURCHES. II.

Although God was pleased to use the Mahomedans as a scourge of the corrupt churches of the seventh century, and to place these Eastern churches, during the centuries that have since elapsed, in most humiliating subjection to the Saracen and Turkish rule, yet it would be a great mistake to suppose that God thereby, in any way, gave his sanction to the Mahomedan system. It was a system of hate, inculcating a spirit of ferocious and deadly hostility to all who belonged to other creeds. It was this deadly animosity that fitted the followers of Mahomet to be a scourge of Christianity. Under the old dispensation, the Babylonians were similarly used for the chastisement of the Jews, not because their religion was purer, for it was as bad as a religion could well be, but because the end sought, the humiliation and repentance of the Jewish people, were best promoted by the employment of the Babylonian power. The representation in the 9th chapter of Revelation, is that the Mahomedan system was from beneath and not from above. It is very true that a system which inculcates the worship of one God, seems in that particular to be immeasarably in advance of polytheism and idolatry. But if the representation made of the one God is radically false, this semblance of superiority vanishes. God is love; and the Gospel is a revelation of a God of love, not willing that any should perish, and inspiring all true believers with an affectionate desire for the recovery of mankind. Hereby shall all men know that ye are my disciples, if ye have love one to another. God so loved the world that He gave his only-begotten Son that whosoever believeth in him should not perish but have everlasting life. Mahomedism has relied upon the sword for its propagation, and the spirit of persecution belongs to it essentially. Things which God had tolerated for a season, on account of the hardness of heart of the Jews, but against which he had made haste to testify, customs and practices which had their origin in the self-will and lust of men, not in the character of God, were in Mahomedism identified with God himself. We do not allow that the worship of the golden calves, was any greater divergence from the character of the true God, than we find in the Koran taken as a whole. God, in the Koran, appears more for the purpose of glorifying Mahomed, than for any other purpose; and his character is determined by the character of Mahomed. A God that delights in Mahomed more than in Jesus Christ, and is willing to sacrifice the Gospel that the lustful and sanguinary leader of the Saracens may be exalted, is neither more nor less than a fearful misrepresentation of the true God. "This is eternal life, that they might know thee, the only true God and Jesus Christ whom thou hast sent." Christ is the image of the invisible God, and the intense feeling of malevolence towards all Christians, entertained by Mahomedans generally, when religion is in question, shows that they do not know the true God, but are worshipping an idol of their own imaginations. For be it well noted, that their opposition is not confined to corrupt Christianity. The most godly Christians in the world are condemned by them, and looked upon as heretics, though tolerated by them on the ground that they are not idolaters, or from prudential considerations.

"An hour and a day and a month and a year;" (v.-i 5) by these indications it is understood that a period of 491 years and 15 days is intended. If we take A. D. 1453, when Constantinople fell into the hands of the Turks, the prophecy will bring us to 1844, which was also the 1,260th year of the Hegira. At that time, through the representations of Sir Stratford Canning, there was a formal recognition of the principle of religions liberty, though it has as yet been but imperfectly carried out. Since that period the labours of Protestant missionaries in various parts of the Turkish Empire, have been so far blessed, that more than fifty evangelical churches have sprung up, to witness for the truth as it is in Jesus. During the twelve centuries that had elapsed since the Saracens burst upon Syria, nothing like this had been seen; that is, churches organized upon a New Testament basis, under the direction of the Spirit of God. Armenians, Nestorians, Greeks, Maronites and Copts have been gathered into these churches. This may be a small matter in the eyes of politicians, but in the sight of God, it designates the dawn of a new and most important era.

THOUGHTS ON THE GOSPEL OF JOHN.

"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." iii. 19.

The teaching of Christ is light. God is competent to say what is light and what is not. That is light whereby men may make their way to heaven and holiness and God and immortality, and any thing that does not help them to find and pursue this way, is not light, whatever men may call it. Men profess to have a great desire for light; all schools of philosophy profess to desire nothing so much as light; and in all ages, everywhere, men have complained of the want of light, and reflected upon the government of God, because, as they averred, men were left so much in the dark. Yet men create their own difficulties by refusing the light that God proffers. They shut the windows of the heart, by which the light of heaven would gladly enter, and then rave because they have no light but such as they can create with their broken flints. Faith is the open window, by which light, life and joy would enter. In Christ was all the fulness of God; what God himself declares to be an ample revelation of his character and of his will, and of the way of life, is given in the Gospel. With what effect? Men see no beauty in Christ that they should desire him, and reject the light that God gives them. They prefer their own ideas and their own ways, their own guesses even, to the divinely-attested

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truths of Christianity. They love darkness rather than light. That is, they refuse to receive God's account of man, as devoid of righteousness, bankrupt of all goodness, under condemnation, incapable of self-redemption; they refuse to believe that God is of purer eyes than to behold iniquity, and that the blood of Christ alone can cleanse from all righteousness. What God calls darkness thy call light; and what God calls light they pronounce darkness. They do this because their deeds are evil, and because they insist on justifying their own works. There is nothing that men so deeply resent as the attempt to strip them of their supposed righteousness. Self is a usurper; self-will is rebellion; the Gospel is the declaration of God's title to reign; the rightful sovereign is heard knocking at the door of the heart; and the impulse is to fly to arms and resist the returning Lord. Any religion that falls in with man's tendencies and aims, will have currency in the world. The opposition manifested to the Gospel, shows the consciousness of man that it is opposed to their inclinations, and requires the dethronement of self. They are persuaded by the master whom they serve that their only hope of happiness is in hearkening to him: as he persuaded our first parents that God and his commands were against them, and that the path of disobedience was the only path in which they could prosper, so he, to this day, beguiles their children, and lures them to destruction. Even when they are fain to eat the husks which the swine feed on, they cling to the idea that the parental mansion is a gaol and their own condition freedom. In rejecting the light brought by the Son of God, they effectualy condemn themselves, showing how utterly alienated they are from God. By their indifference to the Gospel, they show that they prefer the dregs of their own blighted understanding to the wisdom of God, the help of man to that of God, the friendship of the world to that of their heavenly Father, and the darkness of sin to the light in which the angels delight to float. One tenth of that ingenuity by which men persuade themselves that they are in the right way, would suffice to give them knowledge of the path that leadeth to life. Men become a standard to themselves, and they judge of every thing by its correspondence or discordancy with their habits of thought. They seek their pleasure in freedom from restraint, and look with utter mistrust on anything that demands the sacrifice of their inclinations. To believe the Gospel they require a hundred fold more evidence than would satisfy them if there were not this discordancy between the Gospel and their hearts; just as it requires an extraordinary amount of proof to convince a man that the mansion he has long supposed to be his is really another's. If a man living in a mud hovel were under an hallucination, and believed the hovel to be a palace, he would strenuously resist the efforts of those who sought to persuade him to enter a palace that was really his.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—I beg to send a short account of a very pleasant Entertainment given to the "Excelsior" and "Colaba" Bands of Hope by the Good Templars of Bombay in the Temperance Room on Apollo Bunder, yesterday evening.

Besides the children—about 100 altogether—some 15 or 20 ladies and a few gentlemen were present, who, friends of the cause, kindly assisted by their presence to help on the harmony of the evening.

A blessing having been asked by the Rev. Mr. Macpherson, the children fell to about 7 and in a short time some few quarts of tea and coffee and huge piles of cake and pastry disappeared like magic; cups and plates being as often refilled as emptied till it was evident each and all had "enough and to spare." The Rev. Mr. Macpherson returned thanks and the children adjourned for a short time while the tables were being cleared and the room rearranged, when, seats being again taken, the Hymn "when He cometh" was sung and then Mr. Warne, an especial favourite with all Bombay children who know him, and particularly with those then before him, occupied their time for some half hour or so very pleasantly with a kind of cue Catechism, if I may say so—and it was amusing to note some of the replies drawn from the children in this way. The singing of a Temperance Hymn followed, Mr. Vining attending at the harmonium and Dr. Shipway of the 66th leading in the singing. Mr. Lyons, the Secretary of the "Excelsior" Band, then read a Report of the progress of that especial Band and showed how, from a remark passed in the Good Templar's Lodge Room last November, the Excelsior Band of Hope took its rise, and, from 10, had gradually increased till now from 58 to 60 children's names were on the books—and another portion of Bombay—stimulated by the example set in the "Fort" had also started a Band of Hope. One verse from "Safe in the Arms of Jesus" was then sung, and after a short prayer by the Rev. Mr. Macpherson, the evening's entertainment was brought to a close. The military vans waiting outside were soon filled with bright and happy faces—and by 9½ the Temperance Room was closed, and remarkably pleasant evening brought to a close.

T. G. M.

Bombay, 15th May 1877.

NOTICES.

THE Home for fallen women at Mazagon has been established for five months. There are six women and two children in it. Applications for admission are constantly made, and the present building will accommodate twelve women. Their time is employed in various ways of industry. For the number mentioned and all expenses connected with it the sum of 200 rupees monthly is needed. Many friends have kindly aided and the Home has been supported thus far by private contributions. This work has been undertaken in faith and prayer. This public statement is made in order that many who have not yet aided, may be made aware of the need, and aid, according to their ability, by donations or regular subscriptions. Ladies interested in this work are invited to visit the Home which is under the superintendence of Mrs. Raitt. Address Mrs. Raitt, care of Jas. Morris, Esq., C. E. Gowala Tank Road, Bombay.

WE are asked to mention that two widow ladies in Poona have given for a church-building for the M. E. Church, one Rs. 300, the other Rs. 48.

Epitome of News.

SATURDAY, MAY 12.

—*Times of India*: "Deaths from starvation continue to be reported in Bangalore, and the attention of the responsible officers is being called to the fact that the police force should be increased so that the suffering and starving people may be taken charge of and conveyed to the relief houses. There are, it is true, a great many relief houses in the town, but those who should obtain admission are either denied it, or will not seek refuge there for reasons as yet unknown."

—*Bombay Gazette*: "The *World* says:—"When an unfortunate wretch, weary of life and maddened by despair, stands on the parapet of Waterloo Bridge, prepared to end his or her troubles in the heart of the Thames, a humane policeman seizes him or her, tranfers the would-be suicide to the police-cells, and the kindly magistrate induces repentance by means of solitary confinement and the ministrations of a prison chaplain. But the illogical law permits thousands of people to assemble, and thousands of shillings to be paid, at the Agricultural Hall, whilst a couple of madmen, under the pretence of sport, shorten the lives allotted to them in the presence of the police as surely as do suicides from the bridges of the Thames. A modern walking match attended by doctors, priests, ladies, and the representatives of English pluck, is about the most sickening spectacle that could well be devised by a nation indignant at cock-fighting, and virtuously outraged at vivisection. Words could not well describe the painful sight of American athletes half delirious from want of sleep, half hysterical with tortured nerves, lollopping along a track with their tongues out, to the brutal applause of the British people. Ears would be shocked to hear the pitiful pleading of the pedestrians wakened from their restless sleep, and compelled to rush out, half slobbering up their food as they pursue their merciless and quite unnecessary course; and for what? Sportsmen tell us, for the sake of showing nature racked to its highest tension, and of proving the sublime endurance of man. Common sense tells us, for the sake of earning a few hundred pounds in the most cruel fashion. It is all over now. The men have done walking, and they have not died; and that is all that can be said. The Catholic youth of London are to give a feast to O'Leary, who fasted throughout Lent, and won a wonderful wager, making himself the while into a miserable spectacle. 'But all's well that ends well.' Let us have no more of these walking-matches, lest, encouraged by the mercenary applause, the bow is bent too far and the thin string of life is cracked. The doctors, the priests, and the noble sportsmen would not care to see O'Leary drop down dead on the track, or to see Weston walking over the brink of his grave and into it. Society would not hold those spectators guiltless if the next walking-match ended in a ghastly tragedy."

MONDAY, MAY 14.

—*Bombay Gazette*: "Orders have been given to commence the south-western extension of the Rajpootana State Railway, from Ajmere to Ahmedabad, at once. It is understood that the first section, a length of thirty-three miles to Beawar, will be constructed departmentally, the remainder by contract. This new determination of Government will necessitate the recall of several members of the engineering staff who have taken leave under the impression that the work would not be begun until after the rains."

—The movements of the Persian troops have formed the subject of communications between the British Minister at Teheran and the Shah's Foreign Minister, who has formally disavowed any hostile intentions towards Turkey.

—Captain Morice, R. N., (who is in the service of the Khedive,) has been appointed by His Highness to the command of an expedition for the suppression of the slave trade in the Red Sea.

—Correspondent *N. Y. Evangelist*: "We associate Washington so much with political life, that an impression gets abroad that the religious atmosphere of the city lacks the vigorous and healthful tonic of spiritual power. There may be great indifference among Senators and Congressmen. Of that we now know little. But one cannot be here many weeks without finding that the residents are a church-going people. Union revival meetings have been held for some time, and are still continued. But why the Presbyterians have not made more impression upon the colored population, we do not understand. They run up to thirty or forty thousand, and yet among them all our denomination has but one church, while the Baptists have fourteen, and the Methodists fifteen."

—*Lucknow Witness*: "Active preparations are going on for the immediate commencement of the long-projected work of draining the Zuyder Zee. A dam, forty kilometres, (twenty-four miles 1,504 yards) long and fifty metres broad at its base, is to be carried across the gulf, built up to a height of half-a-metre above the ordinary level of high tide."

—Mr. Moody, who has now entered upon his fourth month of labor in Boston with most excellent and cheering results, is creditably reported to have deplored as a great mistake the shortness of his stay in London and some other great centers. He has been led to see that it is of essential importance that evangelists should remain long enough in a locality to finish the work God has given them to do. A few days, or a few weeks even, are often only enough to get matters well in motion, and then if the mainspring leaves at once nearly everything is likely to stop.

The Rev. William Taylor, in his revival work in the different centers of India, showed a good understanding of this important point, and invariably stayed till the work was on a solid basis and could safely be left.

TUESDAY, MAY 15.

—*Times of India*: "An interruption to telegraphic communication with England via Teheran, which occurred at midnight on Saturday, is said to have been caused by the Turks bombarding Sukkum and landing and burning Gudant, which is adjacent to it."

—*Bombay Gazette*: "Father Hyacinthe recently wrote to a friend as follows:—"The Christ whom I preach to-day is the same that I formerly preached at Notre Dame, not a simple mortal, nor a prophet, nor even a demi-god, but the *Logos*, or the Eternal Reason of the Father made personally manifest in the real man Jesus, in whom I believe and whom I worship. It has been alleged that I was personally

and too exclusiveiy committed to the marriage of priests. It is true that I consider this point a central and decisive one in the new reform. With the abolition of forced celibacy would disappear the terrible abuses of an institution very old, and, if you will, very salutary—confession; an institution which I seek not to abolish but to reform. Moreover, in restoring to the priest the sacred hearth of the family he would be delivered from slavery to a foreign power, and at the same time reconciled with human nature in general and patriotism in particular. One of the greatest evils of the Romish Church—the illustrious and pious Abbe Rosmini said so thirty years ago—was the separation of the clergy from the people. I also insist on the necessity of disseminating the Holy Scriptures which are the common basis of Christian belief, and of celebrating Divine worship in a language understood of the people. Finally, without being an absolute partisan of the separation of Church and State, which on account of local circumstances I advocated at Geneva, I remain faithful to the grand motto of Montalembert and his old friends—'Pro Ecclesia libera in patria libera.' As to apprehended tumultuous manifestations at my lectures, of which certain journals have spoken, I have no uneasiness. The Paris public will assuredly have good sense enough to resist any provocations of this kind.'"

Wednesday, May 16.

—*Times of India*: "At Tanna, we are glad to hear that cholera is diminishing. At Panwell, however, the deaths from this cause last week averaged about twelve a day—a significant rate in a population of only two thousand souls.

—*Bombay Gazette*: "The Bishop of Bombay is a singularly fortunate prelate. While his brethren in England are compelled to trust themselves and their utterances to the tender mercies of a profane and unsympathetic press, his Lordship rejoices in the remarkable privilege of having an organ all to himself. Episcopal millinery, with its chameleon-like hues, the comparative elegance of the crosier and the pastoral staff as badges of episcopal authority, and the little details of episcopal journeyings and speechifyings, are among the topics of absorbing interest with which the *Bombay Church Chronicle* deals. In its latest issue, however, our ecclesiastical contemporary still further vindicates its claim to be considered the episcopal mouthpiece, by devoting most of its space to the publication of a "Pastoral Letter to the Clergy and Laity of the Diocese of Bombay." This document, though more remarkable for its length than for the importance or general interest of the subjects which it discusses, nevertheless challenges attention as affording us an insight into that mediæval phenomenon, the mind ecclesiastic.

"The text of this pastoral letter seems to be the meeting of bishops at Calcutta—an event which the *Chronicle* has already depicted in glowing language, and which, as it very justly observes, is quite unprecedented in the history of India. The magnificence of the dresses displayed on this occasion, and the extraordinary effect produced by the presence of six live bishops, their chaplains, and their pastoral staves, seem to distinguish the Calcutta Episcopal Council from all other assemblies or ceremonials whatsoever. His Lordship of Bombay really deserves credit for the modesty of the language in which he refers to these episcopal "high jinks." A youthful bishop could hardly be blamed if, on his return to the humdrum duties of everyday life, he were disposed to think, with something like the vanity of ordinary men, of performances so imposing. Any exuberances of style noticeable in this Lenten pastoral must, therefore, be attributed to the natural exultation of a prelate who, while destitute of "the years that "bring the philosophic mind," has, in the first flush of his own official greatness, been called upon to join with others, as inexperienced as himself, in the exercise of the highest ecclesiastical functions. Yet the ceremony, for the celebration of which these "princes of the church" assembled at Calcutta, was, on the Bishop of Bombay's own showing, an absolutely meaningless one. Dr. Mylne was particularly careful to ascertain beforehand, for the satisfaction of his own conscience and that of "my faithful clergy and laity," that the bishops to be consecrated should be unable to exercise any "schismatical jurisdiction;" in fact, to exercise any jurisdiction at all. We confess we were so shamefully ignorant of ecclesiastical affairs as not to know, till Dr. Mylne told us, that there are some bishops who derive their authority "straight from Our Lord," and others who derive it straight from some other source, and that Dr. Mylne belongs to the former class, Drs. Caldwell and Sargent to the latter. We should much like to know what change in the consecration service indicates the turning off of the celestial stream at that point in the ceremony at which, according to high church theories, the divine spirit ought to be communicated. We always thought that a man must either be a bishop or not a bishop; but it seems that he may be an assistant bishop, and that as such he differs in no single particular from any other clergyman, saving and excepting that he may confirm, ordain, or consecrate, when "specially deputed to do so." We hope the two venerable missionaries, who have been selected for admission to the holy order of assistant bishops, relish Dr. Mylne's interpretation of their office and duties; and we congratulate the Indian episcopate in general on the striking illustration which they have themselves given us of the utter hollowness and unreality of their official acts.

Thursday, May 17.

—*Deccan Herald*: "There was a very happy and interesting tea party given to the children of the Sunday School, in the Methodist Hall, Lanowlee, on Saturday evening. The children sang some very interesting hymns, and one little girl especially excelled in singing a sweet little hymn about "Mary going up among the Angels." The party was addressed by the Rev. Mr. Gates, of the American Mission at Sholapore, and others; and one or two of the ladies and gentlemen of the company helped to enliven the evening by singing some sacred airs. The treat to the children was evidently very highly appreciated by them, and was a great success.

—The Geneva establishment for blind printers is about to start a publication entitled *Journal des Aveugles*; the editor, compositors, and all their fellow-labourers are blind. Advertisements and financial information will be given in the columns of the paper.

—At a meeting in the City Hall, Glasgow, a few days since, the Rev. Josiah Henson, "Uncle Tom," was presented with 750*l*. and a gold watch and chain. Mr. and Mrs. Henson shortly leave for Canada.

—*Overland Mail*: Bishop Alexander of Derry has written a letter to the Irish Primate, in which he states that, in consequence of the passing of the new preface to the Prayer-book, he withdraws for the present from the General Synod, with a solemn protest against its doctrinal decisions, and determines to have neither act nor part in narrowing the basis of the Church. He anticipates that a day may come when he shall be forbidden to preach in his own cathedral, and generally deprecates a legislation of panic.

The Emperor Alexander, in a special manifesto, thanks the Holy Synod for finishing, after twenty years of incessant labour, the translation of the Bible into the Russian vernacular. This is the first translation into Russian approved by the Czar and the Church. The British Bible Society's translation is prohibited in Russia.

Sir Bartle Frere, the new Governor of Cape Colony, arrived out on March 31.

French Bishops are about to receive a warning from the Prefects, acting under instructions from the Minister of the Interior, that they must not encroach upon the rights of the civil authority by addressing circulars to the Mayors.

Amongst the deaths recorded this week are:—Sir A. Bannerman, Bart.; the Hon. W. O'Callaghan, M.P.; the Hon. William Asley; the Rev. R. Cotton Mather, L.L.D., late of Mirzapore; and Mr. A. Wallace, late of Calcutta.

Friday, May 18.

—On Wednesday last, at about ten o'clock p.m., a Bhattia named Pragjee Dhunjee, aged 20 years, a bill collector in the service of a Hindoo cloth merchant, was murdered at Mahaluxmee, by two Hindoos named Runchordas Waljee and Pitamber Jeena, who persuaded him to go with them in a bullock hackery to Mahaluxmee. They murdered him on the causeway and took Rs. 3500 from his person. One returned on foot, the other in the hackery. The driver of the latter noticing blood on the clothes of his passenger, made him over to the Police, who subsequently arrested the other man.

—Correspondent of *Times of India*: "The last state of a priest-ridden race is worse than the first. I have been forced to these conclusions by a singular delusion which lately seized upon the Kooli boatmen of Mandwa, Naoghar, Kheim, Thull, Alibagh, Rewadunda, and the parts adjacent. It seems that reports of cholera being in Bombay had reached these villages. In consequence of this, the villege chief Bhagat, or the official representative of the tutelary village god, forbade his caste-wallahs to go to Bombay. This Bhagat is a Kooli boatman, and all the Kooli fishermen implicitly obeyed him. For three weeks, or a month, it was impossible to hire a boat manned by Koolis to bring anything from these villages to Bombay. On being asked the reason, the answer was, "Our God has forbidden us." But who is this god? Go to the village temple and you will see dirty little idols of wood or stone, misshapen and perhaps daubed with paint. The lower classes of the Hindoos and many of the middle classes also, believe or affect to believe that a god with supernatual power resides in these images. And further they believe that by dancing before these idols, the god can, and does enter into the village Bhagat. So long as these debasing and degrading superstitions have full possession of the minds of the majority of Hindoos, rich and poor, educated and uneducated alike, there can be but little mental or even material progress."

—The *Glasgow Herald* says that the Duke of Abercorn has exacted from the Rev. Mr. Mitchell, of the Abbey parish, Paisley, a fourth of his stipend for the past year by way of compensation for His Grace's loss of patronage under the recent Act.

—Deaths last week, 804.

—Correspondent of *Bombay Gazette*: "It will be recollected that previous to his departure from England, Bishop Mylne appealed to the English public for aid in the cause of missions in his diocese. I now learn that his call has been partly responded to by the Society for the Propagation of the Gospel; for, at the monthly Board of that Society, held a few days prior to the departure of the last English mail, it was unanimously agreed to make a grant to the Bishop of Bombay towards the expenses of maintaining a branch of the Wantage Sisterhood for mission work in his diocese. Nine sisters are prepared to come out."

—Same; Kurrachee, 17: "After visiting the chief places of local interest in Kurrachee, Sir Richard Temple left for Hyderabad at midnight on Tuesday, spending yesterday there, and returning to Kurrachee this morning. This afternoon, His Excellency will make a thorough investigation of the harbour works, which he is already disposed to regard as entirely successful. He thinks, however, that it is unfortunate Kurrachee harbour is not fortified, and considering its rising importance, probably a scheme will be prepared to construct a battery on Manora point, overlooking the harbour.

"Rumours are abroad here, that the Khan of Khelat has been murdered by his son."

—Same; Oomrawati: "Mahomedan converts going in for clerical orders are seldom heard of. I give an instance that comes within my knowledge. Jani Ali, late an Accountant, P. W. D., doing duty for several years in the Executive Engineer's office at this station, resigned his appointment and proceeded to Europe to undergo the usual course of clerical studies; he was piously idclined while out here. By perseverance and diligence I am glad to find he has passed successfully, and has been appointed a Minister of the Church Mission Society in India."

—*Deccan Herald*: "Two most respectable families in Poona have become parties to a widow marriage—one of the boldest acts which a Brahmin of the present day could be a party to—and the *elite* of Poona native society countenanced the act. Men of very high position were present at the *Pansupari*; upwards of 400 men were present. The bridegroom is about thirty and the bride about twenty years of age. Everything went on smoothly, and no quarrelling occurred as was expected by some."

—*Christian, April* 19: We regret to have to record the decease of Mrs. Colonel Bell, which took place at Birmingham on the 1st inst. Mrs, Bell has been well known for many years as an earnest evangelistic worker throughout England, Wales, and Scotland. Her public work began in the great Irish revival, since which period she has assiduously devoted her time and means to preaching the Gospel among the masses. She also took an active part in the wide circulation of the Scriptures. Her last public work was in Paris, where she laboured among the English and French people for some months. She then became quite unable to continue her evangelical work, and has been ailing for about twelve months. Now she has fallen asleep, and is enjoying the reward of her lifelong labours for God and her fellow-sinners.

—Mr. Henry Varley was to leave England on the 5th of this month for Australia, Tasmania and New Zealand, where he expects to spend about a year and a half in evangelistic labour.

—The *N. Y. Evangelist*, noticing the work of Mr. Moody in Boston, says: "Besides this movement, without any lead or impulse from Mr. Moody or any one, business men have opened meetings of their own in different places. One is held for half an hour daily in a "slipper factory" on High

street, from fifty to two hundred being in attendance, sitting on boxes and benches, as if religion and not ease was their aim. Some minister is often in attendance, Rev. Phillips Brooks having once or twice addressed this group of earnest men. There is another, called the "Market Men's, Prayer Meeting," held, in a hall over the Market at the North end. The hour is from twelve to one, and a very deep interest is said to be awakened there. Still another noon prayer-meeting is held in the dry goods and clothing trades, at the corner of Summer and Kingston streets; very central, and seats for four or five hundred are provided. Yesterday this room would not hold half that came. The meetings are conducted chiefly by leading men of these trades. Much is being done by Christian workers in ways less formal. On a forenoon of this week nearly a hundred and fifty men and women, poor, hungry, neglected, and not all the most moral, were gathered into a room on Hanover street, and furnished with a good and plentiful breakfast. This was followed by singing, prayer, and religious conversation, and at three in the afternoon another meeting of the same sort was held. Measures of this kind are starting up daily in many directions, making altogether a ground swell of revived and invigorated Christian life, as shown in prayer and in labor, such as the Spirit of God alone ever produces. It does seem safe to say that Boston is enjoying *a great revival of religion.*"

Selections.

CONTROVERSY BETWEEN A BAPTIST AND A ROMAN CATHOLIC PADRE.

[We have much pleasure in giving a prominent place to the following communnication sent to us by the Rev. G. H. Rouse of the Baptist Mission.]

Dear Sir,—In two recent issues you have referred to the discussion which has taken place in one of the villages South of Calcutta between "a Baptist and a Roman Catholic Padre;" but as the reports which have reached you are not quite correct, you may possibly like to have the real facts of the case. You are aware that during the past few years the Roman Catholics have been making strenuous efforts to bring over to their views the Bengali Protestant Christians in the 24 Pergunnahs. Though there are millions of Hindus and Muhammedans around who know nothing of Christ the Roman Chatholic Padres leaves them all to perish in their darkness, and go to villages where there are Christians, put up opposition churches, and use their utmost endeavours to proselytise the people, partly by making known their views and partly by the somewhat more persuasive argument of plentiful pecuniary helps. Probably they believe what one of their number once expressed to me, that the Bengali cares for nothing but "pice and rice." I am thankful to say that in spite of all the efforts of the priests many of the humble villagers stand firm, and show that the truth of God's word is more precious to them than all the "pice" which another course might bring them, while with the "sword of the spirit" they are more than a match in argument even for a well-educated and clever Saheb.

In January last, I went with Mr. Gulzar Shah to visit two of our Southern stations. We spent a Sunday at Luckykantpore, and I thought it as well to give the brethren there a word of warning against the false teaching which is being brought to them. My text was 2 Cor. xi. 3. "I fear lest, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Amongst other things I said that these false teachers were acting like the serpent in that their doctrines are countrary to God's word. God had said. "Thou shalt not eat of the fruit of the tree lest ye die," the serpent said, "Ye shall not die." So God had said, "Worship not images," but these preachers advocate image-worship (*pratima puja*); and so forth. The next morning we started for Khari. On Tuesday a letter reached me there, to the following effect: "Rev. Sir, I was unfottunately away when you delivered a speech at Luckikantpore and Danghatta, in which you called us, the Catholics, "idolater," and the Catholic priests "seducers." I invite you to prove these assertions at a public meeting between you and me in the presence of those before whom you have thus qualified us." I replied that an engagement in Calcutta necessitated my returning there at once, but that if I found it convenient I would fix some other time for a public discussion, as I was prepared to prove what I had said. Accordingly Feb. 9 was fixed and on that day the discussion took place. My opponent had stipulated that the discussion should take place on neutral ground, and that I should first substantiate the charge of idolatry. To this I agreed, provided the Bible was to be the only standard of appeal. The heavy rain which fell during the early part of February prevented our meeting anywhere else than in the Baptist Chapel, the priest having priviously stipulated that there should be no prayer or any religious service, as it is contrary to the rules of his Church to worship with non-Catholics. The discussion commenced at 11 A.M., and lasted about four hours. I opened it by saying that as we were met to investigate the truth, I had hoped that we might begin by asking for God's teaching and blessing, but as my opponent objected, of course we could not do so. I commenced the argument by saying that Hindus are idolaters although they do not profess to worship the image, but the deity who dwells in it. The priest replied that Catholics use images only to remind them of the being worshiped; so that there is a difference between the two cases. I then referred to the second commandment where God forbids image-worship, or bowing down to images. My opponent thereupon took the Bengali Bible and said, "The word 'likeness' is a mistranslation, it ought to be image to be worshiped; moreover the translation runs, Thou shalt not make any graven image &c., with a full stop at the end of the verse. Now here is a positive prohibition to *make* any image, and yet how many images are made of the Queen &c. It is clear therefore that the Bengali Version is a false (*mithya*) translation." I simply referred him to the Douay version, certified by 26 crosses representing the Irish Romish Bishops, in which the same word "likeness"' and the same full stop at the end of the verse occur. This settled that argument. I then said that we are commanded not to "bow down" before images, the Hebrew word being used not only of divine worship, but, for instance, of the reverence paid by Bathsheba to David (I. kings i. 16). I added that God forbad the use of images because He knew how prone man is to worship the image itself. The priest replied that no doubt there was this danger among the Jews, but the priests give such explicit teaching on the subject that it is impossible for Christians to fall into such a mistake! Considering the uniform testimony of visitors to Popish lands as to the idolatry rampant there, one could hardly help admiring the coolness of the assertion thus made; but it was impossible to argue on this point so that Bengali peasants could decide on it, and we therefore passed on. I next took up the doctrine of transubstantiation. I said, a Hindu brings a piece of earth or wood, and says, 'Kali dwells in this, therefore I worship it.' We reply, you must prove your statement, or else you are an idolater. So, you take a piece of bread, perform a *mantra*, and then say, 'This is God, the body, soul and divinity of Jesus Christ,' and thereupon worship it. You must prove your statement, or else you are an idolater." He replied, "no, in that case I am not *pratima pujak*, because the bread is not an image (*pratima*) of anything." I replied, "But the bread is a *thing*, and if you are not *pratima pujak*, you are *bastu pujak*." I might have said *ruti pujak*. We were a long time on this point, but a detailed account of the discussion would be endless. My opponent of course dwelt on the words "This is my body," and on John vi, where Christ says, "Verily verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." He made much of this verse. Two or three times he repeated, "Where Christ says "verily, verily," his words must be taken literally, they cannot be figurative." I simply referred to John x. 7 "Verily, verily I say unto you, I am the door of the sheep," and asked whether that is not figurative. He tried to deny that he had laid stress on this argument, but he certainly had repeated it two or three times. I pointed out that Paul calls the element "bread" after the consecration, (1 cor. xi. 26); that many passages in the Bible are figurative, as "I am the Vine"; and that just as 2 and 2 cannot make 5, so it is physically impossible for the *whole* body of Christ, the hand included, to have been held in His hand, and that it is physically impossible for the *whole* body of Christ to be in a thousand different places at the same time. Besides, I kept saying. "The burden of proof is with you, as the Hindu must *prove* that the deity is in the idol. You bring to me what looks, tastes, feels bread, and tell me that it is not bread, but the whole body, soul and divinity of Jesus Christ and thereupon you worship it, in the highest sense of the word, giving it divine honour. It is for you to prove (1) that Christ's words necessarily imply that the bread was *changed into* His body, soul and divinity; and (2) even if it were so, that what Christ, the son of God could do, you, a sinful man, 1800 years after, can also do. Until you can prove this we hold you an idolater. God created the world, but you must profess to do more, even to 'create your creator.' After this the discussion turned on the duty of reading the Bible, the priest declaring that his Church fully approved of Bible-reading, and was always ready to translate the Bible into vernacular (!!), but that Bible was like a knife, which we cannot put into the hand of a child; and he kept asking for a positive command for *every one* to read Bible. I replied that such a command could not be given because many people cannot read; but that the epistles were addressed to whole Churches, that the Bible is full of praise of God's word, that Jesus said, "Search the scriptures," and that if the Church of Rome so much approved of the Bible it is rather strange that it has not yet produced a version in Bengali! After four hours' discussion, time and fatigue brought our controversy to a close. Many points could not be brought out, and I therefore resolved to pay another visit to the station and say what remained to be said.

Accordingly, on March 11, I went there and gave a further address on the subject. I said that the Romanists contend that they do not worship saints and angels with the highest worship. Perhaps so, but it is evident that when Cornelius worshipped Peter, and John worshipped the angel, in neither case could it be supposed that the being worshipped was God, yet in each case the worship was forbidden as unlawful (Acts x. 25, 26, Rev. xix. 10.) I said further, "If I say, O Jesus save me from sin, is that worship (puja)? The answer of course, must be, yes. If I say, O Mary save me from sin, is not that equally worship? Then what shall we say of the following prayer, taken from the Bengali Prayer-Book, "O Jesus, Mary, Joseph, save me from sin," is not this worship, in the highest sense?" Referring again to transubstatiation, I said, suppose a Roman Catholic priest were to accost a Hindu thus, "what are you doing there, worshipping that image of Kali or Krishna; why are you so foolish? A thief may steal your God, a man may throw it into the fire and burn it, or stamp it to pieces, what sort of a God is that?" The man might reply, "Saheb Grease your own wheel first. What about your God? You show me a piece of bread and tell me that it is God. How can that be? a thief may steal your God, a man may burn it, or trample it under foot, another may vomit it, propriety forbids my referring to other changes which your God may pass through after you have eaten him! you call us foolish, but you are more so. We worship our God, you eat yours. We acknowledge that the image remains wood or earth, but that the deity dwells in it, which so far as we know is a possibility. But you tell us that what we see and taste as bread is not bread at all; but that it is changed into the *whole* body and divinity of your God, so that the whole of your God is in a thousand places at the same time, a physical impossibility. If we are one anna foolish, you are sixteen!" I added that we might apply to the idolatry of Rome the seathing sarcasm of the prophet in Is XLIV. 12-19. "The sower sows the seed, the rain and sun cause it to grow, it is reaped, winnowed, ground, a part thereof he taketh and giveth to the fowls, a part he maketh into a loaf, a part he maketh into a poultice, and the residue thereof he maketh a God, yea, he boweth down to it and worshippeth it, and saith, Deliver me, for thou art my God." I then referred to other matters, such as communion in one kind, the celibacy of the clergy &c., in which Rome is clearly opposed to the Bible.

During this visit I heard of one result of the discussion. The Romanist "Sircar," at the close of it, in conversation with some of our brethren, quite ridiculed his Padre, saying jestingly "my Padre can create his creator," and so forth. Soon after, he was informed that he was suspended. Then he, and three others went to the priest and asked him to take the Bible and explain it to them, and pray with them. The priest declined. They went again to him with the same request, in the Roman Catholic Chapel; they said, "In the dicussion you acknowledged that the Bible is a very good book, but like a knife which cannot be put into the hands of a child. We are children, and we want you to teach us. "The priest in anger took the Bible and threw it away; whereupon the ex-Sircar took down one of the pictures from the wall and threw it away. The priest brought an action against him, but the Magistrate reproved the Padre for treating the Bible with disrespect, and dismissed the case. The four families are now desirous of returning to us.

I have just heard that since the lawsuit, the ex-Sircar went to the Roman Catholic chapel, and was ordered by the priest to leave. He declined, whereupon the priest took the law in his own hands, laid hold of the man, and if the account which has reached me be correct, treated him so roughly that the

man and his friends resisted, retaliated on the priest and drove him away. What the next stage in the proceedings will be, remains to be seen.

G. H. ROUSE.

April 7, 1877.

NOTES OF WORK IN ITALY.

THE MILITARY CHURCH, ROME.

One of the most interesting and valuable works among the Italians is the Chiesa Evangelica Militare, of which Signor Luigi Capellini is pastor. He was himself a soldier, and his conversion was remarkable. One day he picked up a bit of a torn and cast-away Testament, containing the words, "Therefore by the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin." This arrested his attention, being a complete contradiction of the teaching of his Roman Catholic instructors, which had led him to seek peace in works of penance and repetition of prayers. From childhood he had been very religious, but had hitherto been unable to satisfy the cravings of his soul as to the great future. He soon found out the Book from which the page was torn, and eagerly devoured the precious words of the New Testament. To his joy he learned that as a sinner he was freely justified through faith in the Lord and Saviour, Jesus Christ, without penance or payment, and solely through the one sacrifice of the God-Man. The Holy Spirit taught him the truths of the Bible, and he was then converted. Filled with love and zeal he at once "spake of Him" to relatives, who scoffed, and priests who warned him of his dangerous rashness in reading for himself the Bible.

Immediately he set himself to teach his fellow soldiers, and was so blessed and prospered of the Lord, that his labours resulted in the establishment, in 1872, of a Protestant military church, held at No. 24, Via Botteghe Oscure. Here he labours daily; on Lord's days the soldiers meet to worship, and on every night in the week he has meetings for prayer or instruction, or singing.

The bitterest persecution of the priests was stirred up against this work, because the soldiers were in earnest, and after leaving their regiments carried the truth and the Word of God into their respective families. Accordingly, the public authorities were called on to interfere and put down the Protestant work generally, and the distribution of tracts and Bibles, lest, they said, "the entire destruction of the Roman Catholic religion be the consequence." A strong remonstrance was also made to Prince Humbert, the commander-in-chief, stating that religious disaffection would surely lead to a revolution, and imploring him to forbid the meetings. Strongly does his peremptory refusal contrast with the temporising policy of the commander-in-chief in England, who virtually persecutes all officers who preach or teach in the army. "If," he said, "there was any real fear, let the authorities increase their vigilance; but *on no account did he wish to interfere with the religious liberty the Act af* 1870 *had introduced into Italy*,"

Visitors to Rome are advised to call on Signor Capellini, and see for themselves this interesting and important branch of the Lord's work. Hitherto the principal support of this church has been supplied from American sources, but it is shortly to be transferred to No. 28, Via delle Copelle, the spacious premises of the Methodist mission, under the care of the Rev. Mr. Pigott, the well-known Wesleyan missionary.

PROCESSIONS.

The scarcity of religious processions is very noticeable in the eternal city; when the former grand cavalcades, out of whose way all were forced to hasten is remembered. Priests, priestcraft, and Popish symbols are on the wane and discouraged by the enlightened rule of free Italy. Strange to say in Malta, under British rule, such demonstrations are encouraged.

Popery is rampant in the British Island of Malta. Nowhere in Italy did we see such protection afforded to the Roman Catholic religion. When a procession passed through the town of Valletta, the streets were cleared of all carriages, in order to give full possession to the priests with their tapers and crucifixes and banners. It is no uncommon circumstance for British officers to be hustled aside and even spit upon by the Maltese if they come in the way of a Romn Catholic procession.

A strong and pleasing contrast to this protection to idolatry, is the conduct of Catholic Mexico, where we read that convents and monasteries have been levelled to the ground, Jesuits expelled the country, all public processions forbidden, and even the tolling of the church bells taken out of the control of the priests. No longer can the garb of Popery be worn in public, nor the wafer god paraded in the streets. What an example and reproach to Protestant England.

MOTHERS' MEETINGS IN ROME.

Once a week, from 2 to 5 o'clock, meetings are held in Via delle Copelle, No. 28, and in Via delle Lunagretta, No. 96 (Trastevere), under the supervision of Mrs. Pigott, Mrs. Bruce, and Miss Jeffrey. Materials are purchased, and the women choose the articles of dress they want. The articles are cut out, and each woman makes up her own, paying for it by weekly instalments. Temporal distress is alleviated, habits of tidiness, economy, and forethought are fostered, while the great object, the salvation of their souls is steadily kept in view. The meetings are closed with prayer and exposition of the Word. The numbers attending steadily increase, and improvement in the conduct of the women is perceptible. In order to gain greater access to the seriously disposed, Sunday afternoon classes have been established. Several manifest real concern about the future. "Oh! ma'am," exclaimed one, "what would I not give to be able to say that I know my sins are forgiven."

Friends of the Gospel in Italy are reminded of the needs of this valuable agency, and that help will be welcomed by Mrs. Pigott, 28, Via delle Copelle, Rome.

VIRGIN FIELDS.

There are a great many different agencies in Rome, and several in the principal cities, and there is plenty of room for them all; but while this is the case one laments to see large towns, nay provinces, in Italy into which the evangelists have not penetrated: and we would venture to suggest to any who are thinking of labouring in Italy, to go to the virgin fields of southern Italy, Sicily, and Sardinia, and there to be pioneers in the good cause.

The present spirit of hearing on the Continent is one of the most remarkable features in the recent history of the Church. We have had cause to lament hitherto the coldness and formality of professing Christians in Germany, France, Switzerland, Italy, and Austria. Whatever works were carried on did not appear to result in spiritual success. In some places there are plenty of schools, church and chapel building organizations of all kinds; but when you spoke of revival, the general reply unmistakeably evidenced an almost entire lack of true conversions. Often did we desire to send evangelists to the pastors and teachers, and even missions to the missionaries.

Now a great change has come over the Continental Christians. *A spirit of hearing is manifestly* influencing not only professing, but even nominal Christians. In places where strenuous opposition and indifferentism formely reigned, now crowded gatherings can readily be collected.

SICILY.

The anxiety of the Italians in Sicily to get tracts is very encouraging. They will not only receive them, but press forward for more for their friends. On the railway from Messina to Syracuse the officials gladly received them, and the guards would announce our coming to the station-masters, who would hasten to the carriage door and request the favour of a few little books. They appeared quite a novelty. In the streets and public gardens of Catania, groups of respectable people would assemble to listen to one reading tracts aloud.

It was refreshing to visit the Italian Protestant Church at Catania, held at the Culto Evangelico, Vico Guiseppe al Transito. Signor Alfio Betecci delivered a very fervent address. The congregation numbered about 50, of whom 17 were women. The music was led by an Italian lad who played the harmonium. In the address frequent reference was made to "Christ Jesus and Him crucified" as the sole remedy for sin.

The entire island of Sicily is reported to be awake upon the subject of religion, and offers a splendid and fresh field for evangelistic efforts. The hostility of the priests has not yet become so fierce as on the main land.—(*Word and Work.*)

CHEYNE BRADY

THE MOTIVE TO HOLINESS.*

BY REV. E. JENKINS.

"Be ye holy, for I am holy."—1 Pet. i. 16.

I observe here that, however I may read the passage, whether as I find it in our version, or whether I take the more accurate rendering, "Ye *shall be* holy, for I am holy," the text is a command. And the reason of the command is not found where it is generally placed, viz,, on the authority of God. The passage is not "Be ye holy, for I command you," but, "Be ye holy, *for I am holy*." The reason of the command is found in the nature of God, and in the relation which God sustains to us. "I am holy." He addresses us therefore as children. And here I speak under great advantage. For though most of you are strangers to me, I have not to do what I generally have to do, divide and classify the congregation. This morning we are all one in Christ Jesus.

I take it that the incarnation of our blessed Saviour was the incarnation of perfect holiness. He taught to make us clean through the Word. He died to make us clean through his blood. He poured out the Holy Ghost to make us clean by the washing of regeneration. And when He left us, He left us as a legacy a life of perfect holiness. God manifested in the flesh was holiness manifested in the flesh, as I understand it. And it was a glorious holiness; yet the light was not too strong to be looked at. Even we can look at it as screened; just as when you take a child out in the summer at midday, you would not let it look on the sun; you screen the eyes to educate the weak sight of the child. So the Lord Jesus Christ in a way accommodated the splendour of his holiness to educate our weak sight, and to prepare us for what I trust we shall by-and-by enjoy, when we lose ourselves in the beatific vision.

I am a child of God, and I have an inherited capability of holiness. Christianity places me in God and next to God. They tell me that science degrades our organization. Well, I am not a scientific man, and should not like to be if that is the case. But I do not believe it is. If I touch the earth with my feet as an ordinary animal would do, there is one respect in which I differ from all other animals,—I look up. That is the great distinction of man,—looking up, holding communion with God.

Scientific men sometimes tell us that we have no sympathy with them. It is a libel. We do sympathize with the progress of scientific knowledge. I honour the man who devotes his life to scientific experiments to economize labour and diminish the risks of industry. But then, living in this great city and moving about among the masses of London, I say the man who turns many to righteousness confers a higher benefit, a more God-like benefit, on his fellows, to say the least of it, than his scientific friend does. Because that man increases purity and peace and happiness, and these virtues never die,—they take the form of legacies. The testators die, but the legatees take possession, and at every succeeding generation there is an increase in the number of legatees, and in the extent of the possession.

Take this illustration. I go to a man's house here in London—(and this is an experience that would be responded to by my ministerial friends and others also),—I find a whole family in the very lowest stratum of ignorance and squalor and poverty arising from the devil of drink. I take just a ray of light there; or, if that be an improper way of putting it—and one cannot be exact in figures,—from my conversation with the man of the house, a ray of light goes into the prison-house of his heart: the consequence is the translation of the man, first, from darkness into the light of Christ. And that light penetrates the hearts of the family circle. I die, but I leave the light there. The man dies, but his children take the light after him. They are scattered over the country, and they become each a centre of light that never dies. It goes on from generation to generation. It seems to me that Christianity has done more by setting forth the purpose of the man's life on the earth—viz., "Be ye holy, for I am holy"—than all the sciences of philosophy and the aggregate literature of scholarship.

I should like now to receive this command this morning as coming from my heavenly Father, and feel the force of the Divine generation: "Ye are my children, members of the highest inner circle of my kindred. Ye are partakers of my majesty. Ye are sharers in my administration. It pleaseth Me to give unto you crowns, that ye may sit on seats of judgment. Be ye holy, for holiness is the secret of my power; it is the stability of my works. Ye are my children, my joy, my crown. Your education is my care. Your happiness is my decree. Be ye holy. It is beneath our rank even to think of sin. This is a family secret between us. Faultlessness is the distinction of our rank; and I have begotten you that ye might be presented faultless before the presence of my glory with exceeding joy."

I want to feel that this is addressed to my heart as a child, and that when I am tempted to do a dishonourable thing, or think an unholy thought, that I am a child, and that my Father says it does not belong to us to think so.

I desire to receive St. Peter's command: As He who hath called you is holy in all manner of his conversation, so be ye holy in all manner of your conversation. It is not: Let holiness be an aspect of

* An address at the Freemasons' Hall Conference, March 9.

your life, but let it be the element in which you live We do not preach the holiness of deformity as our Romish friends do; we preach the beauty of holiness. "I will beautify the place of my sanctuary." I take the sanctuary to be a blessed image of Christian consecration. The holiest place was a little place in the sanctuary, but it sanctified the entire building, which had to be kept clean outside. Even the very atmosphere had to be cleansed by the continual shedding of blood. So the glory of Christ is in your heart; it may be a little place, but it gives a glory to the entire body, for your body is the temple of the Holy Ghost. And as in the great Temple the books were sprinkled, the ornaments were sprinkled, the carved work was sprinkled, so with the Christian. His books ought to be holy, the fellowships of his family, the adornments of his taste,—all ought to be holy throughout. "Be ye holy, for I am holy."

There is an argument against this in all our breasts, and I wish it were not there. I have heard people say: "Oh yes, it is all very well for some persons to cultivate extreme piety; they have predilections for it and leisure for it. I am a man of business, and I cannot hope to be more than a brand snatched from the burning, after the burning has somewhat consumed it. We are poor sinners, and can only just creep into heaven, as it were." That is a thought I cannot find in my Bible. It is founded on the popular notion that religion is intended to prepare us for death. It is true we read, "Prepare to meet thy God," and that passage would serve you, but that it does not refer to death at all.

Religion is Christ supreme in the heart *now*; it is not intended to prepare us for death. Death is nothing. Heaven is here. Heaven is begun below. Locality has a reference only to privilege. Last year I was away from the means of grace, and I did not like it, but then religion was the same to me. It was Christ supreme in me. St. Paul would rather have been in Ephesus or in Antioch than in Melita; but wherever he was, he was in Christ. As a matter of personal preference, he said he would rather die than live; but whether living or dying he was the Lord's, —waking or sleeping, he was with Christ.

Locality is only a matter of privilege. If I die tonight, what is the change? In Christ still. Or if I go to the other end of England,—in Christ still. It is a mere question of locality. "May the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Then comes the best of all: "Faithful is He which calleth you, who also will do it."—(*Christian*).

DISMISSAL MEETING AT HARLEY HOUSE.

Ten or twelve more of the students of the East-End Training Institute being about to leave it, to enter on mission work in various parts of the world, Mr. and Mrs. H. Grattan Guinness called together some of their friends on the evening of Tuesday, the 20th, for special prayer and intercession. As the cases of the brethren were one by one named, they came forward and stood before the assembly, and separate intercession was made not only for each worker, but for each sphere of labour. One pair, Messrs. Prévi and Lund, were bound for

NORTH SPAIN.

Their story has already been told in our pages. The former, a Spaniard, converted from Roman Catholicism, will find an invaluable companion in the latter, a staunch and well-trained Swedish Protestant. They go forth in simple faith in God. The ladies of the Home of Industry Flower Mission and Miss Macpherson, being specially interested in their case, will gladly be channels of any help for them. They are to sail in April.

Another pair of these young evangelists were consecrated for

JAMAICA.

One of them, Mr. Mold, in connection with the United Methodist Free Churches; the other, Mr. Spencer, unconnected with any society.

Next, a brother not present, Mr. Canton, entering on home mission work, was specially remembered. Then Mr. Hore, a young brother, going out with the expedition of the London Missionary Society to

CENTRAL AFRICA,

stood forward, and the feelings of those present were in warm sympathy with him, as they considered the difficulties and dangers that lay before him in the long and difficult journey of seven hundred miles from Zanzibar to the Lake Tanganyika, on the shores of which, at Ujiji, the new mission is to be planted. He is to have charge of the steamer which it is proposed to launch on the lake, after necessary soundings, &c., have been taken in a first exploration; very little being as yet known of this immense inland sea.

The next party were destined for

SOUTH EAST AFRICA.

and consisted of Mr. S. Aitcheson and George Utjebaz, a Kaffir, who has been for two years with Mr. Guinness, and who longs to go and tell his people that "God so loved the world that he gave his Son." This glorious message he repeated in his own language to the company, who, though they laughed at the curious Kaffir *click*, which is so unlike any sound familiar to European ears, felt a deep sympathy with the unmistakable tender and solemn yearning of the poor fellow's heart over his dark-skinned and darker-minded countrymen. His brother, Charlie Utjebaz, and Mr. Kelly, an Irish brother are also to accompany this party, if the Lord send in means for their passage and outfit in time. They are to sail on May 1. Much prayer was made for their mission, which is to Kaffraria.

At one part of the meeting Mr. Connor, a tall young Irishman, came forward, and in answer to a few questions stated that he hoped to leave shortly for Damascus, whence, after tarrying awhile to learn Arabic, he would start with Mr. Mackintosh to live and labour among

THE BEDAWEEN OF THE DESERT,

"Arabia's desert-rangers," who have never yet been taught to bow their hearts and knees to Jesus. Mr. Guinness alluded to the peculiar trials and self-denials involved in this life, the houseless, homeless, poor, and isolated existence it would entail; the utter absence of comfort of every kind, or of any chance of congenial company; the dangers and difficulties both spiritual and physical; and urged a sincere and hearty response to the young man's request—"Brethren, pray for us."—(*Christian.*)

CHRISTIAN CONFLICT.

Faith versus Doubt.

BY CHEYNE BRADY.

There are two kinds of conflict—the fight of faith and the struggling of distrust.

True Christian conflict takes place in the stronghold of Faith, gains the victory, overcomes the world, and is more than conqueror.

Ordinary conflict takes place in the lowest dungeons of Doubtful Castle; leads to defeat, to a paralysing contentment with expected failure, to a subtle persuasion that sinning is orthodox.

The first is founded on faith, continued on the principle of trust, and established in Christ.

The other is founded on doubt, nourished with distrust, and established in unbelief.

By faith we close the hand on the gift of Christ; by faith we look unto the Lamb of God, and live eternally; by faith we wash in the blood of Jesus Christ, God's Son, and are made clean every whit; by faith we take the cup of salvation, drink the living water, and thirst no more; by faith we eat the bread from Heaven, and live by Him. By faith we come to Jesus, take His yoke, learn of Him, and find rest unto our souls; by faith we receive Jesus in all His fulness, as our Saviour from the power as well as from the guilt of sin.

By faith we apprehend that God has made us sit together in heavenly places in Christ Jesus; and thus strong in the Lord and in the power of His might we put on the whole armour of God, *that we may be able* to stand against the wiles of the devil, who seeks to rob us of the enjoyment of our heavenly riches.

WEAKNESS FOR CONFLICT.

Doubters cautiously half take the proffered gift, then fearfully put it from them, and consider it humility to think God cannot mean it all as a free gift, and so practically give Him the lie. Doubters are troubled about their acceptance, cast down by failure, and then they battle with their own doubts and fears, and struggle in their own strength with their infirmities, and necessarily and consequently are sure to be vanquished ignominiously.

And thus rank unbelief is miscalled conflict!

Faith is rooted in and abides in Christ, has continuous assurance of the love and purposes of God, and trusts all a Father's dealings, and enjoys the surpassing knowledge of peace with God, the joy and indwelling of the Holly Ghost; thus strengthened with strength in the soul, faith girds the loins with truth, puts on the breastplate of righteousness, ties on the sandals of peace, holds firmly aloft the shield of faith —against which the fiery darts of the wicked one fall powerless; takes the helmet of salvation, and manfully grasps the mighty two-edged Sword of the Spirit, the Word of God, with which it answers every insinuation of Satan, and cuts away every temptation.

Thus nerved by faith, thus equipped in Heavenly armour, faith sits in the triumphal car with the Lord Jesus, and is led by Him a willing trophy and partaker of His victory.

Distrust is never certain about anything, it enervates the whole man, it dishonours Christ by questioning His finished work, the efficacy of His blood "to be of sin the double cure, in saving from its guilt and power." Without the very essential of true conflict, without the *sine qua non*, distrust essays to put on the armour that is never girt with truth, for it questions half of what God says; cannot hold up the breastplate of practical righteousness, for it is miserably overcome continually; cannot be shod with the preparation of the Gospel of peace, for it believes not the Gospel nor experiences peace; feebly takes the shield of faith, but ever and anon finds it too heavy and unwieldy and lets it drop, so that the fiery darts of the evil one pierce the soul. Distrust does not know what the helmet of salvation is, and as to the Sword of the Spirit it finds it a blunted weapon of offence and cuts its own hands with its sharp two-edges and hastily returns it to the scabbard.

FULL ASSURANCE.

"Forty years," said one poor doubter in an after-meeting, "have I been an elder of this church; I have taught the way of salvation in the Sunday-school and been blessed to some souls, and yet to this day I doubt whether I am saved or not."

How could such an one put on the helmet of salvation?

"I would give all I possess to be able to say as you do," said a beloved aged minister with tears in his eyes; "Over fifty years I have preached the Gospel, and explained its doctrines. I hope I am accepted, but I have never been able to say with Paul, 'I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.'" He was saved, but had no assurance.

How could he uphold the shield of faith?

"Up and down, in and out," was the account of his experience, given by a dear child of God very lately. He was an aged minister, over 80; for 52 years a clergyman, for 50 converted and a preacher of the Gospel. "Yes," he continued: "I am a wretch; I can fully endorse St. Paul's description in the seventh of Romans. Up and down is my life; one day serene, the next miserable; one day sunshine, again darkness; at times peace, oftener uneasiness; just now I am in the dismals, passing through deep abasement of soul. Oh, wretch that I am!"

Is this zigzag experience—this intermittent faith—true Christian conflict? I trow not. Well, then, what is?

In a word faith; the fight of faith; the faith of the Son of God.

THE POWER OF FAITH.

Pause here, believer, for this is the mighty principle—the turning-point—the source of power—the secret of victory. Faith, just such faith as first apprehended pardon, do you need for spiritual conflict. "As ye have received Christ Jesus the Lord, so walk in Him." How did you receive Him? By faith. So walk. Not only must the unconverted sinner receive all by faith, but so must the child of God, so must the believer in Jesus. We believe in a crucified Saviour for pardon; we believe in a risen Jesus for holiness. "We were reconciled to God by the death of His Son; much more, having been reconciled, we shall be saved (sanctified, made holy) by His life" (His risen life in Heaven) (Rom. v. 10). By faith we began; we can progress only in faith. "Having begun in the Spirit are ye now being made perfect by the flesh?" "By grace are ye saved through faith." By faith our hearts are purified (Acts xv. 9). We receive not only "forgiveness of sins, but inheritance among them that are sanctified by faith that is in Jesus" (Acts xxvi. 18). "Christ dwells in our hearts by faith." By faith we receive Christ Jesus as made of God unto us, not only righteousness (justification) but also sanctification (holiness). We receive the promise of the Spirit through faith.

Of course it is faith which is giving off-hand assent. Most of the old Divines have said so. "Nothing true is new, nothing new is true."

SIMPLE TRUSTING IN THE LORD.

Believer, it is one thing to *say* it is faith, it is another to exercise absolute trust, implicit confidence in the Lord Jesus, apart from any secret self-reliance. It is easy to say, "believe," and another thing to believe positively, actually, really, experimentally practically, *here and now*.—(*Word and Work.*)

Where God gives great grace, He commonly exercises it with great trials.

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TELEGRAPHIC NEWS.

London, May 11th : Latest advices from the seat of war in Turkey state that a reconnoitering party of Cossacks crossed the Danube yesterday at Galatz, when a sanguinary engagement with the Bashi-Bazouks ensued. Attempts were also made yesterday by the Russians to cross the river at several other points, which were, however, prevented by the Turks.—St. Petersburg advices state that the Russian Government has established civil government in the districts of Armenia already occupied by the Russian forces.—Turkish accounts state that a serious attempt was made on Wednesday by the Russians to cross the Danube at Reni (near Galatz). A bridge was successfully thrown across the river when a force of Turkish Infantry and Artillery, assisted by three Turkish gunboats, attacked the Russians, broke the bridge and finally defeated them with great loss in killed, wounded and Prisoners.—In to-day's sitting of the Commons the Hon R. Bourke, replying to a question, said he had heard that it was intended to close the passage of the Suez Canal against Russian war vessels but not against other ships.

Bucharest, 11th : In to-day's sitting of the Roumanian Chamber of Deputies, a resolution was adopted declaring the ties between Turkey and Roumania severed, and authorising the Government to secure the independence of Roumania.

London, 12th : In the Commons the Debate on Mr. Gladstone's resolutions continues. The majority of the Conservative party urge upon the Government strict neutrality. The Liberals are divided, some being favourable to the dismemberment of Turkey, whilst others disagree with the views entertained by Mr. Gladstone.—The Turkish account, that the Russians unsuccessfully attempted to throw a bridge over the Danube at Reni and were defeated is entirely unconfirmed.—Latest advices state that Artillery fighting along the Danube continues, and that the Russian batteries at Ibraila have exploded (?) and sunk a Turkish Ironclad with 200 men.

St. Petersburg, 12th : Official despatches received here from Tiflis state that the Russian troops have arrived at Diyadin, and that the population all along the route have welcomed them.

Valparaiso, 12th : The city of Iquique in Peru has been destroyed by an earthquake.

London, 13th : According to telegraphic advices received from Reuter's Special Correspondent at Erzeroum, the difficulty in obtaining supplies is hindering the advance of the Russian army, the centre of which is encamped on the plain before Kars.—Ahmed Mukhtar Pacha occupies an impregnable position at Soghanli-dagh.—The British Mediterranean Ironclad Squadron has been ordered from Crete to Port Said, where it should arrive on the 16th instant.

Constantinople, 13th : Official despatches have been received by the Turkish Government from the seat of war in Asia Minor, which state that a Russian Army Corps made an unsuccessful attack on the Turkish entrenchment near Batoum on the 11th instant, and that the Turks gained a victory, having defeated the Russians with great loss, 4,000 of them being killed in the engagement.

St. Petersburg, 13th : Russian official despatches state that the Russian troops have stormed the heights near Batoum, and that their loss was trifling, but that the losses sustained by the Turks were enormous.

Constantinople, 14th : The Turkish Chamber of Deputies have voted an address to England, thanking her for her reply to Prince Gortschakoff's Circular despatch to the Powers justifying the proclamation of war.—The Roumanian troops have prevented an attempt made by the Turks to land at Oltenitza.

London, 15th : In the House of Commons last night the Hon. R. Bourke (Under-Secretary for Foreign Affairs), in reply to a question, said that neither Austria, France, Germany nor Italy had yet answered the Circular Despatch issued by the Russian Government to the Powers, justifying the proclamation of war against Turkey.—Sir Stafford Northcote (Chancellor of the Exchequer), replying to a question, said Egypt being a part of Turkey, Russia had a perfect right to blockade the Egyptian ports and invade Egyptian territory.—A long debate followed, during which Sir Stafford Northcote said the policy of the Government was strict neutrality, and that there was no reason why we should fight, as long as our road to India remained untouched. The reply of Lord Derby to the Russian Circular justifying war, was, he said, neither insulting nor provoking, and that the aim of Government was to keep their hands free to promote the interests of England and the world.—Mr. Gladstone's resolutions were eventually rejected by 354 against 223 votes, and the House agreed without a division to Sir H. B. Wolff's amendment, declaring that "this House declines to entertain any resolution which may embarrass the action of Government in maintaining peace and protecting British interests without indicating an alternative policy."—Latest advices from the seat of war state that the head quarters of the Russian army have been transferred to Ployesti, and that the vanguard of the army has entered Oltenitza. —It is affirmed at Constantinople that a Russian Division has crossed the Danube and entered the Dobrudscha, and that an engagement with the Turks is proceeding.

16th : The British Mediterranean Ironclad Squdron arrived at Port Said to-day.—Latest advices received state that a Turkish Ironclad Squadron has bombarded Soukoum Kaleh and landed troops there.—The Russians are massing troops on Kars.—No further news has been received from the seat of war in the Dobrudscha.

Paris, 16th NOON. The negotiations for the renewal of the Treaty of Commerce between England and France are virtually suspended, the French Ministry feeling unable to press (?) the Chambhr of Deputies for an extension of Free Trade unless England reduces the import duty on cheap wines.

16th, EVENING. Marshal MacMahon in a peremptory letter to the Assembly having complained that M. Jules Simon had not defended the Conservative Press Laws which the Chamber of Deputies repealed on Tuesday, the Ministry has resigned. Rumours are current that Marshal MacMahon has a leaning towards the Conservative Party. Much excitement prevails in Paris in consequence of the resignation of the Ministry.

London, 17th : Russian official despatches state that five Turkish Ironclads have bombarded the town of Soukoum Kaleh on the Black Sea, and that an attempt was made to land a Turkish force, which however failed, with a loss of many killed on the side of the Turks—The repulse of the Rnssians near Batoum on the 11th instant, with heavy loss, is substantially confirmed.

Constantinople, 17th : The statement that a Russian Division has crossed the Danube and entered the Dobrudscha, is entirely without confirmation yet.—Turkish official despatches state that the town of Soukoum Kaleh has been captured by the Circassians, who revolted, massacred the garrison, and burned the town.—The operations of the Danube are still confined to artillery fighting.—Advices received here state that the Russian Fleet has sailed from America under sealed orders.

Paris, 17th : The resignation of the French Ministry has been accepted. French Rentes are depressed owing to the political uneasiness which exists here.

PASSENGERS SAILED.

Per P. and O. Str. *Thibet* :

For Southampton.—Mr J Hayes, Capt Hazelgrove, Mr E M Bell, Capt and Mrs A G W Hemans and infant, Capt H C Magenis, R H A, a lady, Mr J O'Brien, Mrs Burlton, Capt Beamish, Mr P Butler, Mr Thomas Wakefield, Mr G Blainch, Mr J R Laine, and Lieut Langroft.

For Brindisi.—Revd and Mrs E G Davis, Mr R White, the Right Revd Paul Tosi, Colonel Haig, and Colonel H Forbes.

For Venice.—Mr W A Francken, Mr G Remington, Mr T F Punnett, Mr F Fedden, Mr C B Smith, Mr Robert Leighton, Mr W M Bourke, and Colonel H C Law.

For Suez.—Mr Thomas Ormiston, Capt Holdich, R E, and Mr D J Mackintosh.

For Aden.—Capt W T Heaviside, Mr T Bond, Mr E Connor, and three calasses as deck passengers.

Per Str. *European* :

—Mr G Turner, Mr and Mrs Shaw and two children, and Mr R Morran.

PASSENGERS ARRIVED.

Per Str. *Australia* :

From Geneva.—Royal Burmese Embassy, two friends, and four attendants, Mr Charrier, Mr Youssouff Bey, and Mr G Dolfin Boldu.

From Naples.—Rev. Father Giulio.

Per P. and O. Str. *Venetia* :

From Southampton.—Mr C T Dawson, RN, Mr J F Sargent, Lieut Johnston, Sub-Lieut Stisted, Capt and Mrs McMammessey and Mr Rose.

From Venice.—Mr and Mrs Griffith and Mr J M Turton.

From Brindisi.—Major Mallock and Mr T A Wetti.

From Aden.—General Schneider, Mrs and Miss Schneider, Sub-Lieut Schneider, Mr Wm Durran and Barrack Sergt Clarke.

Domestic Occurrences.

BIRTH.

MILLER—May 14th, at Breach Candy, the wife of Edward Miller, of a son.

MARRIAGE.

RICHARDSON—LINDSLEY—May 16th, at Christ Church, Byculla by the Rev. G. C. Reynell, William, second son of N. C. Richardson, Esq., to Elizabeth Scott, eldest daughter of J. T. Lindsley, Esq.

DEATHS.

MELVIN—May 13th, at Malabar Hill, Norman Macleod, the infant son of W. F. Melvin.

MOWAT—May 14th Malabar Hill, Bombay, James Stodart, the dearly beloved child of Mr. and Mrs. M. Mowat, aged 2 years and 6 months.

"BOMBAY GUARDIAN."

Subscriptions received from 12th to 19th May 1877 at the new rate.

C. H. Clegg, 19th August 1877, Rs. 2; Lieut. A. G. H. Hayne, 24th March 1878, Rs. 7-10; Mrs. J. A. Bennett, 21st May 1877, Rs. 6; Miss Reade, 6th January 1878, Rs. 7-10; Rev. Dr. Robson, 7th January 1878, Rs. 21-4; Rev. J. Gray, 17th June 1877, Rs. 7-10; Mrs. O. Williamson, 30th May 1877, Rs. 3; Captain Newell, 21st April 1877, Rs. 6; H. Bowen, 31st December 1877, Rs. 6; J. M. Drennan, 15th May 1878, Rs. 17-4; W. F. Oldham, 7th September 1877, Rs. 5.

Advertisements.

UNITED EVANGELISTIC SERVICE FUND.

THE following additional sum has been received in aid of the above Fund, and is thankfully acknowledged :

A Friend Rs. 10.—Grand Total Receipts Rs. 975.

W. E. Gordon,
Treasurer.

18th May 1877.

Note.—A statement of Receipts and Expenditure will be published next week.

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Bombay, December, 1876.

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